

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 3.

JULY, 1841.

VOL. II.

CONTENTS:

Communications—from G. F. Adams ..	32	Editorial Remarks—Reply to the Pres-	42
——— A Hint to the Wise.. L. Snow ..	37	ton Chronicle	
——— L. Snow.....	38	Reply to Mr. Rollo ..	43
Present Condition of the American	41	Poetry—The Gathering of Israel	48
Indians		List of Publications.....	48

COMMUNICATIONS.

SECTARIAN FOLLY AND WICKEDNESS MADE MANIFEST.

Northampton, 22 June, 1841.

Elder Pratt

Highly esteemed Brother in Christ,—
Having a few leisure moments of time, I cheerfully sit down to communicate to you a short account of my travels and labours since I left Manchester. You will doubtless recollect I left immediately after the conference in company with our beloved brother Elder Snow; we travelled together until we arrived in Birmingham, and there brother Snow left me, and proceeded on his way to London.

I remained in Birmingham about ten days; while there, I preached eleven times, and there were three baptised: a number of others were believing, and I have no doubt but the time is nigh when a great work will be accomplished in that place.

On Monday, the 19th of April, I left Birmingham for Bedford, where I arrived the following day; I was kindly received by the brethren there, and in the evening I met with the saints in the room which they had to preach in.

At the close of the meeting I spoke about fifteen minutes and bore testimony

to the great work of God in these last days; I then gave out that I should preach on Thursday evening, and dismissed the people.

Previous to this time, the congregations in Bedford had been very small; few attended but the saints, and these did not exceed thirty in number.

However on Thursday evening a number of strangers came out to hear; the report having gone through the town that a man from America was going to preach. I spoke on the first principles of the gospel: the people listened with great attention, and at the close of the meeting I published preaching for the following Sabbath.

Most of the people that were present on the Thursday evening came to hear again on the Sabbath, bringing many of their friends along with them; in fact the report had spread so, that in the evening the room was filled to overflowing.

Many were pricked in their hearts, a number believed, and during the week several came forward and were baptised. The place was then too small to hold the people who wished to hear; and before the next sabbath we engaged Mr. Mayle's large room, and sent a notice to the branch of the church at Honeydon which then consisted of about fifteen or eighteen members.

Honeydon is a village about nine miles from Bedford, it is the place where brother Joseph Fielding was born, and he was the first Elder that preached the fulness of the gospel to the people in that place. While he was with them last winter he baptised two, and sowed the seed that has now sprung up in many hearts.

Agreeably to appointment which had been made, I preached on the sabbath in Mr. Mayle's large room, which was completely filled with the people from Honeydon and those from Bedford. In the morning I preached on the new covenant, and the people received my testimony with apparent joy. In the afternoon thirteen that had been baptised were confirmed by the laying on of hands for the gift of the Holy Ghost, &c.

Six were called by the spirit of prophecy, and ordained to the office of Priest to preach the gospel in the region round about Bedford.

Now my dear brother the above proved to be too strong meat for the people of Bedford: for it set the whole town, or at least the people of the town, in commotion. The sectarian priests began to cry delusion—deceivers—false prophets, &c. &c.

They said this was the way the Lord use to work in the days of Apostles when men were inspired;—and they knew there were no Apostles or inspired men in these days; for they said they were all done away, and not at all needed in this enlightened age, when religion is so fashionable, and there are so many colleges, &c. &c.

They seemed to think that a prophet or an Apostle should be something different from any body else, and should pull a longer face.

But the more they cried delusion, and railed against us, the more the honest in heart wanted to hear the truth. Mr. Mayle's room was now too small to hold the people,—and we engaged the new brick rooms, Castle Hill, that will hold about a thousand people.

On the Thursday evening after the above named sabbath, I commenced lecturing in the said rooms; the first evening every thing went on well, but

on the second evening, which was the following Tuesday, when I had got about half through my lecture, there commenced and was carried on the two following evenings, such scenes as I had never before witnessed:—scenes which I shall “remember while heaven gives my common intellect.”

I had on this occasion hundreds of sectarians to hear me; they seemed to be aware of one thing, (viz.) that God's house was a place of order, and that their only chance was to throw the meeting into disorder and confusion.

To this end they had engaged a couple of ignoramuses that were capable of doing any piece of dirty work they have in hand. The first that made his appearance was a Mr. Mallows, a Moravian, who arose and asked a question concerning the two witnesses spoken of in the revelation given to John in the Isle of Patmos. I told him it had no allusion to the subject whatever. The sectarians all bawled out with one accord, “the answer to the question; we will have the answer to that question.” Some cried out one thing, and some another. The devil having thus succeeded in throwing the meeting into confusion, the second and principal actor made his appearance, a Mr. White, Independent preacher, book-seller and printer. The moment he arose the sectarians cried out, hear, hear Mr. White. He commenced by saying that he had an history of Mormonism contained in a newspaper that he would now read to the meeting. I objected to have the cause of truth tried by the lying newspaper statements, but it was no use; the sectarians were many in number, and they cried out with one accord, the newspaper story!! the newspaper story!! the newspaper story!!!

I recollected it was prophesied in the Word of God, that there should be some in the last days that would love a lie more than the truth; for this cause God should send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. When I recollected this fact, (knowing

that they had acted unrighteously in interrupting me when I was proclaiming the unsearchable riches of Christ,) I thought probably the Lord was about to send them strong delusion, that they might believe a lie, and some of them be damned.

Accordingly, White commenced reading a pack of lies published in the Athenaeum, (all of which you have replied to in the first No. of this year's Star) concerning "money digging"—"fortune telling"—"gold bible company"—"the Spaulping story"—and many other abominable lies that have all proven such some years ago. After he had done reading, he declared that he was prepared to prove the principles of the Latter-day Saints were all false.

I arose and told him that I was prepared to prove them true, and if he would meet me the following evening the subject should be discussed before the public, and all arguments should be brought from the Scriptures, and not from newspaper stories. To this he agreed. We accordingly met the following evening; the house was crowded at an early hour, and the Devil had another scheme ready for them, viz., they must have a chairman. I told them it was not according to the agreement, but they insisted that they would have a chairman! I then told them if there was any man present who belonged to no sectarian party, who would stand up before God and that congregation, and say that he was not prejudiced against the Saints or their doctrines, I would not object to such a man. They had their man ready to say any thing for them, in order to carry the purpose; and they immediately appointed him. His name is Wyatt. He arose and declared that he was such a man as is above described, and I suppose if that had been the first lie that he had told it would have choked him; for, instead of Mr. Wyatt being a candid, unprejudiced man, he was just such a man as would suit sectarianism, for he acted with prejudice from first to last, as all the people, both friends and enemies, can bear witness.

But to proceed with my history. Af-

ter the chairman had taken his seat, I arose and called the attention of the congregation to the 48th & 49th chapters of Genesis, showing that the descendants of Joseph were to become a multitude of nations in the midst of the earth, and inhabit the utmost bounds of the everlasting hills, &c. I then spoke on the 37th chap. of Ezekiel, and the 29th of Isaiah, and many other important parts of the Bible, which speak of the great and marvellous work of the Lord in the last days. After I had taken my seat, Mr. White arose, he coughed two or three times, and then commenced slandering my bretheren by calling them money diggers—speculators—and reiterated the same slang that he had read the evening before, by adding the compass story!! he also said that some parts of the Book of Mormon were too much like the Bible to be true! I then arose, and showed the people the doctrines and principles of the gospel as they were taught eighteen hundred years ago; and compared them with the systems of the present day. I told them the Lord had restored the same order of things in these last days according to his promise. Mr. White then rose and repeated the same trash over again, adding another lie to it, which he read from a newspaper, although he had agreed not to read newspaper stories.—I objected, but it was useless—the sectarians would have the story!!—and for no other reason that I know of than this: the Bible condemned them and their creeds, while the newspapers sanctioned them. The chairman granted them their request, and White read from a paper a number of lies, which it would not be worth while to write. After this the meeting adjourned until the following evening.

It appears that during the next day, they held a private meeting to consult what was best to be done; for, said they, their numbers are increasing;—they are daily baptising some;—and if we keep the public excited, some of the principal men of the place will join them, for that Adams proves everything by the Scriptures. Some advised that they should send for a very learned man from Lon-

don to come and show me up. After many propositions of various kinds, I learned that they came to the following conclusion, viz., to get all the lying trash and newspaper misrepresentations they could muster, and lay them before the public that evening; and then give it up for a bad business. The evening came, the room was filled in every part, and two-thirds of the people who were present were members of the different churches and chapels in Bedford.

Mr. White began by demanding "a sign;" he said "show us a sign!" "give us a miracle!" "raise a dead man and we will believe!" "a new religion wants a miracle to confirm it!" After he had continued crying something like the above for nearly half an hour, he declared to the meeting that he was sorry he had anything to do with the subject, and told them that it was the last evening that he would appear.

I then arose, and told the congregation that I was somewhat astonished that a man should come and interrupt religious worship, by declaring that he could prove the doctrines and principles of a religious society false, and their teachers all deceivers and false prophets,—the Bible being the rule of evidence,—and then never bring a single argument from the Scriptures; but have recourse to newspaper statements, and lying slanders, which were even without the shadow of truth. I told the gentleman that he had better search the scriptures and he would find out that signs were to follow those that believe,—not go before to convince men,—and that they never could be enjoyed or even witnessed by unbelievers such as himself; I told him the Lord had never promised them to those that said they were done away and no longer needed. I also told him that his satanic majesty once desired a miracle or two of our Lord, likewise Herod wanted a sign, and if signs were given to convince unbelievers, Herod, being filled with unbelief, of course should have a very great sign to convince him; and what a pity it was that my opponent was not there to have instructed our Lord how to act on that occasion. I told him that Jesus

said a wicked and adulterous generation seek after a sign, and I was sorry that he had not acknowledge that the religion of the New Testament was new to this generation; but such it seemed was the fact.—I then bore testimony to the fullness of the gospel, and told Mr. White that I really hoped he would notice the passages of the scriptures I had laid before the people.

He then arose and commenced reading from a tract published in London, charging the Saints with heresy—blasphemy—slavery—and treason; he told the people that these things were contained in a secret book, called "doctrine and covenants," and that they never let the people see this book:—this was the cue or signal for the sectarians to commence, and immediately there was such a scene of confusion as is seldom witnessed:—some cried "shoot him!" some cried "hang him!" some cried "stone him out of the place!" others cried "give us a miracle! raise a dead man," &c. &c.

I arose and attempted to speak: some stopped their ears, others cried down with him. Several of these men who are called wicked infidels, by the religious sects of this generation, then arose, and prevailed on the good Christians to hold their peace for a few minutes. I at length arose and told the people that those statements were all false, and that I could procure the book in a few days, and it should answer for itself.

I then proposed to Mr. White to meet me when I obtained the book: to this he reluctantly consented. The people then separated.

I continued to lecture for the five or six following evenings, no man forbidding me. I baptised a number more and then went to the London Conference; we had a good time at the Conference; our beloved brother Elder O. Hyde was present. The prospects in London were excellent, many were believing and embracing the truth.

Elder O. Hyde returned with me to Bedford; I then called on Mr. White and told him that I had obtained the book I asked him when he would meet me;

he said he did not think it necessary to disturb the peace of the town again. I then told him I should send the Bell-man round to notify the people that we should answer to the charges of heresy, slavery, blasphemy and treason. Accordingly we met at the time appointed, but no Mr. White appeared. Elder Hyde then addressed the meeting; he entirely freed the saints from the above charges, and left our enemies writhing in shame, confusion and disgrace!!

Thus, you perceive, Mallows, White, and Co. have retreated from the field of action without having left even a stone to tell where slumbers the ashes of these fallen heroes.

Elder Hyde laboured with us faithfully and very acceptably, for a number of days, and then left to fulfil his mission in the east, and his memory will be cherished in many hearts when he is far away. On the 6th June, Elder Joseph Brotherton arrived in Bedford, and has been labouring with me in different places round about Bedford, and is now with me in Northampton. We came here not knowing a single individual in the place; the Lord has been with us, and opened our way in a wonderful manner; we have obtained a chapel to preach in that will hold more than 500 people. It is in a respectable part of the town.

Thus, you see, we have come to a conclusion, in the name of Jesus Christ, our master, to push the battle to the strong holds of sectarianism. I have preached twice in this place since our arrival; we had a very large intelligent congregation. They listened with attention; many are believing, and I expect a number to be baptised soon. When I first came into this region of country, we had but two or three preaching places, now we have more than a dozen; then we had but about fifty members, now we have more than 100, and the members are increasing almost daily.

We have preaching places open in Bedford, Crawley, Kempston, Malden, Gravely, Honeydon, Thornett, Wibrisson, Whaden, Wellinbro, Northampton, and other smaller places too numerous to mention. The fields are all white, and ready

to harvest, and we are determined, in the name of our Lord to thrust in our sickles and reap, well knowing that the summer will soon be passed, the harvest gathered home.

I remain your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

A HINT TO THE WISE.

London, 13th May, 1841.

The Saviour has commanded us not to cast our pearls before swine. I am sorry to say however that this instruction is not always sufficiently regarded by those to whom our Lord hath given, through the everlasting covenant, his pearls of wisdom, knowledge, and gifts; and the consequence is, we loose blessings instead of gaining them, a decrease of the holy spirit follows instead of an increase, and our minds become darkened in room of being enlightened.—What I allude to is this,—we too frequently engage in conversation concerning things of the kingdom of God with individuals of a wrong and bad spirit; and feeling ever anxious to make them see, understand, and acknowledge our light, we urge on and persist in the conversation, until we fall into an unpleasant state of mind, and finally catch the spirit of the person with whom we are conversing.

We ought to be particularly guarded against falling into errors of this kind.

It is very easy to understand when a conversation is attended with profit. We then feel our minds enlightened, and feel the power of God resting upon us through the holy spirit; we find ideas flowing into our minds, and have power to express them with perfect ease and freedom.

Conversation, conducted in this spirit, proves highly profitable, not only to ourselves, but the persons with whom we converse; and after its close we contemplate with the highest pleasure the profitable scenery in which we have acted, and our hearts are drawn out in gratitude to the most high in the privilege granted us of unlocking the door into the mys-

teries of high heaven, and communicating a view of the glories thereof unto the sons and daughters of mankind.

But, on the other hand, how different the effects produced when giving way to temptation, and casting our pearls before swine. When we exercise our golden talent, our heavenly light, in conversation with individuals of a bad, wrangling, and contentious spirit, our minds seem barren of ideas; the holy spirit no longer steps in to our assistance, our reasoning powers cease to receive their accustomed supernatural aid, our tongues are chained, and our whole mind becomes clothed in the dark mantle of horrid night, and finally we become vexed with ourselves as we still persist in the conversation, until at length we are seized with the contentious and wrangling spirit of our opposer; and after the close of our conversation, I ask, what pleasure do we derive in looking back upon it? Have we been profitted? Was the Lord pleased with us? The answer is at hand; we were not profitted, neither did the Lord approbate us.

For if he had, his holy spirit would have communicated its assistance, and our minds been opened, our tongues ready to have given utterance, and the conversation teemed with intellectual fruitfulness, and we felt blessed in our labours.

To carry on conversation in this spirit, and with these effects attending, is the height of folly. It is wrong and sinful in the eyes of the Most High; and in the name of the Lord let us speedily cease from this course.

L. SNOW.

London, May, 1841.

To the Officers of the Church of Jesus Christ of Latter-Day Saints in England.

Beloved Brethren,

Feeling an anxiety for your improvement in a knowledge of those things connected with the most high and holy calling whereunto the Most High hath called you in these last days, I wished to be indulged at the same time with the privilege of communicating some few

ideas in relation to that important subject.

This priesthood or authority in which we stand is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers, and spiritual and temporal salvation, unto the present generation.

Like Jacob's ladder, though standing upon the earth, yet it reached to the highest heavens, and down it must descend the peculiar and important blessings which the Most High hath in store for this generation. Nor is it at all possible for the people of this generation to receive those blessings through any other medium.

The blessings of the celestial kingdom, such as supernatural gifts and powers, are enjoyed by the primitive churches, and now offered unto the children of men, always flow through the right and legal administration of the Gospel ordinances. The holy messenger, as predicted by John on the isle of Patmos, has committed unto us this authority of administering these Gospel ordinances, through which those blessings are to be obtained; therefore it is quite as impossible for this generation to obtain salvation without coming under these administrations as it would have been in the days of Noah for the antideluvians to have escaped the deluge in any way except that of placing themselves under the protection of the ark.

Hence we perceive that we have a very important office to magnify. God hath appointed us to be instruments in his hands of disseminating light and knowledge unto the people of this generation, and saving them from those calamities and destructions which are fast approaching. Then how all important that we become acquainted with and obtain all the information possible in relation to the nature, character, and privileges of our holy office.

A certain intelligence and power are connected with this office or authority which will be received, if properly understood and sought after, which, when received, will enable us to perform those

duties of our holy calling in a manner calculated to instruct the human family in things pertaining to their immediate salvation.

In fact, it becomes highly necessary that we do have this intelligence and power, in order that the Lord may thereby accomplish through us his glorious purposes, in making known to the children of men the great and mighty work now rolling forth in their midst.

The minds of the people of this generation are so dark and benighted that human power, wisdom, and eloquence, will fall far short of awakening them to a proper sense of those things which directly concern their present and future salvation. For the accomplishment of this purpose, we must obtain that intelligence and heavenly power; so that, when we stand forth in the midst of this generation to deliver the oracles of heaven, our words shall be clothed with great power, and also be in perfect accordance with truth and the mind of God. In this way we shall be enabled to bring the spirits of men—those, I mean, that are worthy to participate of heaven's choice blessings—into a humble and proper submission to the mind and will of Him who hath given us our authority.

And thus the kingdom of Zion will continue to roll forth in the power and majesty of its triumphant king, until all the truly honourable and virtuous of every nation under heaven shall have yielded an humble submission to its glorious and celestial laws.

As we love the prosperity of Zion, do not let us remain content with merely the office of our priesthood, independent of its blessings, its proper qualifications, viz., its intelligence and power. It would be no better than the principles and practice of the sectarian world, who are satisfied with the form of godliness without its power.

The authority or office of this priesthood, according to the order of heaven, can be communicated from one individual to another, but its power and intelligence cannot be: this must be

obtained directly from God through the medium of the Holy Ghost

It is obtained too, no doubt, in a manner somewhat different from that in which some may expect. God will not give it us until we have been faithfully tried and proved.

It will not be withheld, however, from those who, with meekness and perseverance, seek and improve every opportunity to magnify their holy office which their circumstances will allow. In proportion as we are active, humble, and diligent, in accomplishing the duties of our office, we shall receive its power and intelligence. No matter how ignorant or unlearned we may be in the fashionable wisdom of this generation, yet we can become mighty and powerful in the exercise of our office. As the rain falls upon the high mountains, so even shall the spirit and power of the Most High God be distilled in rich abundance upon the understandings of all those who faint not, but stand forth, and with holy boldness maintain the dignity and honor of this holy priesthood.

A great and marvellous work is to be accomplished in the midst of this generation—the dark mantle of tradition and superstition is to be rent from the minds of many people—the fulness of the Gospel carried forth unto people of every nation and clime—the power of God be revealed among the heathen, and Zion be established; and all this to be done through the holy priesthood which we have received.

The Lord God of Israel is going in these last days to obtain to himself honor and fame in the eyes of the heathen, and have his name magnified from the rising of the sun unto the going down thereof. But it will all be done chiefly through this holy priesthood; it shall be exercised by those who through trials, suffering, and much patience, shall have attained to its highest advantages.

We ought certainly to improve every opportunity in making ourselves familiarly acquainted with the revelations given, not only in former times, but those also which have been given now in the evening of time. The Lord hath

commanded us to treasure up words of life continually, and search wisdom from the best books. We are also commanded at the same time to seek, by *faith*, wisdom and knowledge from God. Hence we are under obligations to exercise both our faith and natural faculties in storing our mind with wisdom and knowledge, particularly in relation to the revelations and commandments of God.

Let us then be careful and attentive in giving proper heed to these instructions, and be wise, active, humble, and persevering, so that the Lord may account us worthy to receive that intelligence and power from on high, which shall enable us to magnify our holy calling, to the astonishment of the nations and the admiration of heaven, and thereby become instruments of bringing many sons and daughters of Israel's race into the celestial kingdom of our Father.

L. SNOW.

PRESENT CONDITION AND PROSPECTS OF THE AMERICAN INDIANS, OR LAMANITES.

In that day, saith the Lord, will I assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that hathed a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever.

Micah iv. 6, 7.

The American Indians, or Lamanites, are a remnant of Israel, of the tribe of Joseph, as is now ascertained from their ancient records. They have been cast a far off from Jerusalem, where this prediction was uttered; that is, they left Jerusalem in the days of Zedekiah, King of Judea, about 600 years before Christ, and emigrated to America.

For the last 300 years they have been driven and afflicted by the Gentiles; and have been greatly reduced in numbers, and very unjustly dealt with. A few years since, that portion of them which yet lingered in the states, being so many remnants of once powerful tribes, were

existing in a most miserable and helpless condition, being surrounded by a white population in vast numbers, and separated from each other so widely that they could neither form alliances nor act in concert. In this situation they were greatly afflicted by the oppression of the Gentiles, and were decreasing in numbers from year to year, insomuch that it was proverbial in the United States that this race would soon pass away and become extinct; but at length in the year 1827 their ancient records came to light, revealing their origin, history, and future destiny. In this record it was plainly predicted that they should all be gathered together, and be nourished by this same nation of Gentiles, and should be smitten no more, but should become a righteous branch of the house of Israel; and also that this change should commence with them at the time these records should come to the knowledge of the Gentiles. The records were published in 1830.

Our readers have only to be made acquainted with the movements of the last ten years in that country, in order to understand the fulfilment of our text, and also the fulfilment of the prediction in the record of the Nephites.

The Government of the United States has surveyed a country of some 600 miles square, in the centre of the American continent, and has appropriated it for the gathering and permanent residence of all the Indian tribes. This country is bounded East by the state of Missouri and Arkanso territory; South by Texas; West by the Rocky Mountains, and North by the vacant territory in the regions of the Missouri river. Some of the middle and western parts of it is a great unwooded plain, covered with grass, and occupied by vast herds of buffaloes, and roamed over by the wild and independent tribes of Indians, being not calculated for the purposes of agriculture at present; but the eastern part of it, lying along the borders of the State of Missouri and Arkanso, extending about 600 miles from north to south, and 200 from east to west is a beautiful prairie country, interspersed with small groves of tim-

ber, and is well calculated for a dense population. This portion has been surveyed, and divided off to the several tribes, as so many shires, or counties of one government. To this location the government of the States have gathered nearly all the Indian tribes within their jurisdiction. This gathering has been accomplished during the last ten years, that is, since the ancient records were published in English, with the predictions above alluded to contained in them.

This gathering, or transplanting, has been accomplished in the following manner,—first, by treaty between the United States and the several tribes, in which their lands were ceded to the general government in exchange for lands in this new settling. Some millions of dollars are paid to each tribe for the difference in present value between the old and new location, which difference arises out of their former possessions being located in the midst of an improved and settled country. This sum is paid them in clothing, cattle, horses, tools, farming utensils, salt, steel, iron, &c., besides a large sum of money, which is paid them annually, in some cases for twenty years after their removal. Having entered into these arrangements, the tribes were removed at the expence of the United States, by means of waggons, horses, steam-boats, canals, railroads, &c. On their arrival, each man is furnished with good fire-arms, and each tribe with one year's provision, such as beef, pork, flour, Indian corn, &c., and mills for grinding, sawing timber, &c. are erected for them.

Thus the tribes are brought together as it were in the arms and upon the shoulders of the Gentiles, who have become as nursing fathers and nursing mothers to them; and thus they are planted in their new homes in the neighbourhood of each other, where their several tribes can amalgamate and assimilate into one great and powerful nation, as an integral part of the United States.

This new location is guaranteed to them for ever, and strict rules are established which effectually prevent the Gentile emigrants from settling within their territory. Their wild and hunting habits are now exchanged for agriculture and arts, and they are fast becoming an industrious, intelligent, and prosperous people.

Their attention has already been called to their ancient records. Some of them have become Latter-Day Saints; it remains for them to be brought to the knowledge of their forefathers as a people, and to know their origin as Israelites, and to receive the fulness of the Gospel, as written in their own records, and obey it.

The power and spirit of God will then rest upon them, and they will constitute a standard, or rallying point, for all the other tribes which are scattered in the vast regions of Canada on the north, Oregon on the West, Mexico on the south, together with all the tribes in central and South America. These all must come into the covenant, and be gathered and consolidated in one great national compact, under the nursing care of the Gentiles,—that highly favoured government, the United States, or that portion of it which by cleaving to the righteous and holy principles of liberty, justice, mercy, and truth, will be preserved from that overthrow which awaits the wicked.

These tribes now consist of more than ten millions of souls, and are scattered over a country of more than seven thousand miles long, and two thousand broad, extending from the frozen and scarcely explored regions of Hudson's Bay on the north, to the extremity of Cape Horn, or the southern end of South America, and from the Atlantic to the Pacific, east and west.

While these movements are proceeding with such rapidity in regard to the tribes of the Lamanites, the great valley of the Mississippi is beginning to be an asylum for the oppressed, and is rapidly filling up by emigrants from all nations. The Saints from all parts of America and from many parts of Europe are pouring in emigrants like a flood, and the extensive fertility and resources of that valley are sufficient to sustain a population equal to all Europe. Already the nations begin to look to the valley of the Mississippi as the future capital of the world, and destined at no distant period to wield the destiny of the nations. The Saints have already founded several towns, viz—New Jerusalem, or Zion, in Jackson Co., state of Missouri, near the bank of Missouri river. They have also four towns on the bank of the Mississippi, in Illinois, and Iowa, and several others inland. These towns have a direct communication with the ocean by river steam-boat navigation, are well adapted for commerce and manufactures, and are surrounded with the richest and most fertile farming country on the globe.

New Jerusalem, or Zion, is destined for the capital of the settlements of the Saints, where will stand the great temple, the house of the Lord, to which the nations will resort, "to walk in his paths, and be taught in his ways," thus fulfilling the fourth chapter of Micah. On the west of this city and temple will be the tribes of the remnant of Israel, as they are now being located, as described in the foregoing; and on the east of this city and temple will be the nations of the Gentiles, with their towns and villages, gardens and fields, extending for hundreds of miles, while both the remnant of Joseph from the west, and the Gentiles from the east, resort to the house of God, the Zion

of the Holy One of Israel, to learn wisdom and to pay their devotions.

Thus the Lord, in the words of our text, "will make her that halteth a remnant, gather her that he has afflicted, and make her that was cast far off, a strong nation; and will reign over them in Mount Zion from thenceforth even for ever."

Rise, crown'd with light, imperial Zion, rise!
Prepare to meet the city from the skies;
Let Joseph's remnant at thy gates attend,
Walk in thy light, and in thy temple bend,
While Gentile saints thy spacious courts shall throng,

And join their voices in the general song.
No more shall proud oppression drive thee hence,

Nor terror come, for God is your defence.

ED

The Millennial Star.

MANCHESTER, JULY, 10th 1841.

REPLY TO THE PRESTON CHRONICLE.

THE PRESTON CHRONICLE of April 24th contains a long article taken mostly from the Baptist Register (an American paper), on the system of the Latter-Day Saints, from which we extract the following:—

"The Indians are the Lamanites, and this is the land of their inheritance, as Palestine is that of the Jews. This good land, more precious than all others, was given to the Nephites, in an everlasting covenant. And in the Book of Mormon, all their sufferings, all the abuse heaped upon them by the Gentiles on the continent, and their dwindling in unbelief, are all the subjects of prophecy. The reader would obtain a very correct history of the present state of the Indians by reading that book. But the tables are to be turned, and the Gentiles are to be cut off, all of them, every man, woman, and child, who do not embrace their system. Yes, Mormonism is to triumph, and possess this goodly land.

There is one prediction to this amount, coming from Christ himself: "O ye Gentiles, on this continent, repent and come unto me, that ye may be numbered with my people, O house of Israel, else my people, O house of Israel, shall go through and tread you down, as the lion doth his prey." This is the constant theme of the Mormon priesthood. It is declared in the Book of Mormon, that the Indians are the descendants of Joseph, in the tribe of Manasseh. And they are to be converted by the Book of Mormon, and congregated with the Mormons in the holy city, New Jerusalem. After which, we Gentiles, are to be destroyed. The sword

may be unsheathed by an unfuried fanaticism and be to this continent what Mohammedism was to the continent of Asia. Smith and his priesthood dwell on this theme. We by analogy are Canaanites—intruders; Smith is another Moses, and some one another Joshua and all who do not act the part of Rahab, are to be served as was Jericho. This description is no fiction. These fulminations have struck terror into the hearts of the timid, and terrified them into submission to the Mormon yoke. Popery with its triple crown, never made greater pretensions than Mormonism does, with its Triune Priesthood.

"If Mormonism succeeds, Christianity will receive a mortifying blow. The question is, what ought to be done? The answer is, "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture and it carries with it an invisible spirit, by which the learned and the unlearned are strangely overcome.

All classes of the community are interested. The politician as well as the Christian. The triune priesthood, constituting in itself a kingly power, will as soon draw the sword against our government as against our religion. The Mormon priests with the Book of Mormon, are traversing England and the continent of Europe and being unknown comparatively have greater success there than at home."

In reply to the above remarks of the enemies of the Latter-Day Saints. We would barely observe that the persecutors of Christ and his followers have always excused themselves in their lying, and murder, and violence, by pretending that those whom they persecuted were going to do something evil by and by. Herod sent forth the exterminating order against the children of Bethlehem, not for any thing they had done, but because it was predicted that a king of the Jews *should* be born in Bethlehem; therefore, in anticipation of the treason or murder which the infant Jesus might live to commit, he thought to destroy him. This same spirit of jealousy in the hearts of Jew and Gentile still accused Jesus of some treason or murder which he was going to commit, till at length they crucified him.

This same spirit instigated the persecutions, imprisonments, and stripes, which were inflicted upon the Apostles and Saints of old. They opposed them, not for what they had done, but for that which they were about to do, saying, "If we let them alone all men will believe on them, and the Romans will come

and take away our place and nation;" "these men teach contrary to the decrees of Cæsar, saying there is another King, one Jesus."

The enemies of truth in these days have only to change these sentences enough to apply them to the Latter-Day Saints, and their complaints amount to the same: for instance, "if we (the editors of the *Baptist Register* and the *Preston Chronicle*) let the Saints thus alone all men will believe on them, and they (the Mormons) will come and take away our place and nation." "These Saints teach contrary to the creeds of the Baptists and other sectarians, saying there is another king, one Jesus." They seem desperately afraid, too, that this Jesus will avenge the wrongs of the poor oppressed Israelites, and take vengeance upon the Gentiles for their injustice and oppression. The writer seems conscious that the testimony of the Book of Mormon, in regard to the Gentiles, having wronged and oppressed the Indians is correct. He pleads guilty, on the part of the Gentiles, and observes that Christ himself has promised to execute justice in this matter, except they (the Gentiles) repent, and come to Christ, and be numbered with Israel. Now, I would ask the *Baptist Register* and *Preston Chronicle* what objection they have to this repenting, seeing they themselves acknowledge that the Book of Mormon contains a true and correct testimony of wrongs, sufferings, and abuse heaped upon that remnant by the Gentiles? (Christians.)

If the Gentiles have actually been guilty of that which these editors acknowledge, and king Jesus is a just king, has he not a right to call them to repentance, and to threaten them with just retribution if they do not repent?

But, says the Register, "*Mormonism is to triumph, and possess this goodly land*?" "it carries with it an invisible spirit, by which the learned and unlearned are overcome." He must have read Daniel, 7th chap., where it is predicted that the saints of the Most High will possess the kingdom and the greatness of the kingdom under the whole heaven. Messrs. Editors, you inquire what can be done; to which I reply, in the words of Mormon, "Do not think that you can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel."

It is not our intention to undertake a contradiction of all the falsehoods and misrepresentations which appear in the *Chronicle* and other prints; but we wish it distinctly understood that the interpretation given to the Mormon predictions as to the Latter-Day Saints drawing the sword against others who may differ from them in religious belief is without shadow of truth, being contrary to the whole spirit of the Christian religion, which they (the Saints) profess; and however the Lord may see fit to make use of the Indians

to execute his vengeance upon the ungodly, before they (the Indians) are converted by the record of their forefathers, yet it is certain that if they once became Latter-Day Saints they will never more use weapons of war except in defence of their lives and liberties. The Latter-Day Saints never did draw the sword except in defence of their lives, and of the institutions and laws of their country, and they never will. But this much the Latter-day saints have openly and boldly avowed before God, Angels and Men, viz. That if there ever comes another exterminating order such as was executed in the state of Missouri by order of Governor Boggs, that they will maintain the laws and institutions of American liberty, and defend their rights to the utmost of their power; if it were to blow fifty such governors as Boggs into atoms and their armies too.

The laws and institutions of American liberty have been completely destroyed in the state of Missouri, and a gang of outlaws, murderers, and robbers have been rulers for three years. But such abominations shall come to an end and that right soon.

The holy principles of freedom established by the hand of God, through the instrumentality of Washington, and the fathers of our country, shall be maintained, and shall regain their ascendancy in Missouri, and the strong military powers of the Latter-Day Saints and all true Americans shall help to perform it.

Now, if the *Baptist Register* can call the Missouri murderers "citizens," and thus partake of their evil deeds, let him do so; but the true republican can never recognise them as anything but a gang of outlaws.

REPLY TO MR. J. B. ROLLO'S "MORMONISM EXPOSED."

Mr. Rollo gives a statement of our doctrine on his first page, in a very correct and intelligent manner, proving it from the Scriptures in a way that no lover of the Bible can object to.

He then gives three reasons for believing the system of the Latter-Day Saints to be another gospel. First, because a society in Edinburgh, in connection with Dr. Hamilton, hold the same principles, and accuse the Saints of borrowing these principles from them. Secondly, because, as the Galatians had added the law of Moses to the Gospel, and thus perverted it, so the Saints had added the law of J. Smith to the Gospel, and thus made it another; and, thirdly, he says, "While the Apostles promised an inheritance incorruptible, undefiled, and which fadeth not away, the Mormonites preach up a temporal and defilable inheritance, which shall soon pass away; and that only to the rich they teach that it is promised as a gift of God, yet must be purchased with money! consequently the poor can have

no inheritance: thus the gospel they preach varies in many respects from that preached by Paul."

To these several objections we reply in order—first: we know nothing of Mr. Hamilton and his principles, and have borrowed nothing from them, and further, we can recognise no apostleship as existing in their society unless they produce new revelation attested by several witnesses who have seen and heard for themselves by heavenly vision.

Secondly, as to the law of Joseph Smith being added to the Gospel by us, we know of no law of Joseph Smith; every law which has been given to the Latter-Day Saints is the law of Christ himself: it is given by revelation from Christ himself, and is in accordance with his laws as given to the saints in Paul's day, except so far as times and circumstances may differ, as regards the things to be fulfilled.

If Mr. Smith is like unto Moses, it is no sign that his law is like unto Moses's, for Jesus Christ himself is said to be like unto Moses, for Moses said, in reference to Christ, "A prophet shall the Lord your God raise up of your brethren, LIKE UNTO ME." If, then, Christ was like unto Moses, and yet introduced another law, and put an end to Moses's law, why may not Joseph Smith be like unto Moses, especially when we consider that all men are required to be like unto Christ?

He says further, "that the views given of faith, baptism, and the Holy Spirit in the Book of Mormon are incorrect." This is a bare assertion, and is without shadow of truth, as all men must know who have read it.

Thirdly, as to the inheritance of which Mr. R. speaks, as promised to the Latter-Day Saints, it is the earth, or, rather, an inheritance on the earth. And if Mr. R. has made a difference between Paul and the Latter-Day Saints in this respect, he has made the same difference between Paul, Jesus Christ, and all the holy prophets; nay more, between Paul and Mr. R. himself, for he states on page 7th that the seed of Abraham, and all the Gentiles adopted into their family, will come into possession of the earth, even to the utmost bounds of the everlasting hills.

Now what but extreme prejudice, and a determination to find fault, could have induced Mr. R. on page 2d to accuse the Latter-Day Saints of holding out the same promises which Mr. R. holds out on page 7th of the same work? Or, is it because the Latter-Day Saints *purchase* the land with money which God has given them as a gift? Query. Did not God promise the land of Canaan as a gift to the seed of Israel? and does not the 32d chap., 44th verse of Jeremiah read as follows: "Men shall buy fields for money, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley,

and in the cities of the south; for I will cause their captivity to return, saith the Lord." Now if God gave the land of Canaan to the Israelites, and then in restoring them in the last days causes them to *purchase with money* the very country which he has given them, then his dealings with the Latter-Day Saints are on a par with his dealings with Israel. And if Paul preached any thing contradictory to this way of doing then let him be accursed. It may do for Mr. R., in some of his wild freaks of lunacy to think the gospel of Paul authorises him to withhold from Cæsar the things that are Cæsar's, and to undertake to enter upon the lands of others without purchasing them, but the inner walls of a prison or mad house would soon show him his fanaticism.

But, says Mr. R., the poor are excluded; none but the rich can have an inheritance with the Saints, because money is required for land. Query. Will the rich only have inheritance in the land of Canaan at the restoration?

To this perhaps Mr. R. would answer that in the return of Israel the money of the rich will purchase land for the poor, and that the law of God will require them to divide with each other. Well, then, the same answer will apply to the Latter-Day Saints. But here again we shall bring Mr. R. to answer Mr. R.'s objections. On page 10th Mr. R. quotes from the law of Christ given to the saints as follows:—"If there be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, it shall be kept to minister to those who have not, the residue to be kept in my storehouse to administer to the poor." Again, he quotes, page 11th, a law of Christ given to the saints, commanding them to appoint to the saints "their portion, every man equal according to their families."

Now, Mr. R., can you as a man bound to eternity, justify yourself for saying on page 2d that the laws or rules of the saints hold out an inheritance only to the rich, and then quote what you have quoted, as the laws of the same saints, on page 10 and 11 of your work?

Mr. R. remarks on spiritual gifts, that every member in Paul's day immediately received one or more of the spiritual gifts. This assertion needs proof. It is true that the manifestations of the spirit was given to every man to profit withal: but to say that every man had an outward and visible gift immediately is saying too much. There were many gifts which were not so manifest to others as to those who received them.

Mr. R. seems to think the church in his city are deficient in some of the gifts as yet; and I think probably it is the case, for it is in its infancy, but there is room for it to grow "till it comes behind in no gift." He asks if the signs follow us? to which I reply, yes, as far as we exercise faith and obedience to the commandments of the gospel. I have seen some hundreds of sick healed in the name of

Jesus, in almost every country where the Saints have planted the truth. I have seen and heard thousands of men and women speak in tongues and interpret them, and have heard them preach the word of wisdom, and the word of knowledge, and relate their visions, and prophecy. And I can say of a number of the Churches that they come behind in no gift, but I presume Mr. R. did not receive much of the spirit while a member of the Church of the Saints; and I presume he never will in any Church till he is more *honest* and *consistent* in his religious views.

He complains that the Church of the Saints have added many offices not mentioned in the New Testament. He then mentions "revelators," "councils," "patriarchs," and "priests after the order of Aaron."

Revelators and councils were had in the New Testament church, and patriarchs and priests of Aaron are promised in the restoration of Israel. "I will restore their councillors as at the first, and their judges as at the beginning;" "I will take of them for *priests* and for *Levites*." (See Isaiah, last chap., also Malachi III., 3). A patriarch means father, and was known in the New Testament under the name of Evangelist. Mr. R. complains of the American apostles showing no signs and wonders and mighty deeds. To this we reply that there are tens of thousands who witness to the contrary, and their testimony is as good as his.

He complains that we require faith of people who would be healed, as though this was a false doctrine; but Jesus Christ could do no mighty work in one place because of their unbelief; and in another place it is written—"Lest they should see with their eyes, and hear with their ears, and be converted, and I should heal them." So, it is Mr. R. and Christ that must settle this question, as they are the persons at variance on the subject.

Now as to all the prophets working miracles as a proof of their divine mission, it is expressly said that John did no miracle, and that there was no greater prophet born of women, and it was condemnation to reject him or his baptism. Mr. R. would reject John for the want of the necessary proofs. He reminds us of the people of whom Jesus complained, saying—"John came neither eating nor drinking, and ye say he hath a devil. The Son of Man came eating and drinking, and ye say, behold a gluttonous man and a wine bibber, a friend of publicans and sinners." So it is with Mr. R. If a prophet were to do great signs and wonders then he (Mr. R.) will quote the text which he has quoted on page 12th, how false prophets should arise, and show great signs and wonders; but if there is not sufficient signs and wonders given, then they are no prophets, but imposters.

Mr. R. brings forward the case of the lame man at the gate of the temple as an instance of a person being healed without faith. But

I would simply ask what but the strongest faith could have induced him to make the attempt to arise and walk, seeing he never walked during a troublesome life of 40 years? Indeed, if he had not faith, he would have laughed them to scorn for requiring such a thing of him. Mr. R. feels himself under peculiar obligation to try them who come as apostles, but he seems ignorant of the only means by which a man or Church is qualified to try apostles, viz, the Holy Spirit of truth, which guides into all truth. Now, my dear sir, this trying apostles, upon which you so much dwell, had nothing to do with the world in general, who had the beam in their own eye, but the language was addressed to the Church of God at Ephesus, who had received the Holy Spirit through the ordinances under the hand of an apostle, viz. Paul. Now this Church had by the spirit of truth tried them who said they were apostles and were not, and had found them liars. So if Mr. R. would know a man's apostleship he must know it by the *spirit of truth*, and not by the *great signs and wonders* which may be performed either by an apostle or a private member, or even by a false prophet.

Mr. R. accuses Mr. Smith of calling himself the president of the high priesthood. Mr. S. has never called himself by any such title. If the God of heaven has spoken by revelation, and has chosen a man to office, it is false to say he calls himself by that title. Again he says, Smith calls himself the head of the Church. This is also a mistake. Mr. S. never called himself the head of the Church. The text alluded to by Mr. R. points out a certain office, whether filled by Mr. Smith or any other man, which office "should possess all the gifts of God which he bestows upon the head of the church;" as much as to say he should be like unto Christ, and possess all the gifts which Christ himself possessed, for it is well understood that Christ is the head of the Church. But it is evident that a man may possess all the gifts which Christ did possess, from the fact that he has promised that "he that believeth in me, the works that I do he shall do also." Of course, then, the man who does the same works that Jesus Christ did will possess the same gifts.

Mr. R. draws the following comparison to prove that Smith is not like unto Moses, after falsely accusing him of pretending to be like unto Moses:—

He says, Moses gave sufficient signs by which the people believed him, and Smith does not. But I do not see that Smith finds any difficulty in getting the people to believe him, indeed his success in this respect is far greater than that of Moses, for even in his youth he is hailed as a prophet by tens of thousands, extending over near half the globe. But I think the two will contrast to better advantage after Smith has had a career of 120 years, as Moses had. It is very unjust to compare a

youth of 30 to a man of a hundred and twenty. But now to Mr. R.'s contrast of the two.

He says, "Moses drowned the enemies of his disciples in the Red Sea, and delivered all who had been baptised unto him from their power; but Smith's disciples fled, and fell before their enemies, and he had no power to deliver them who had been immersed into the Church of which he is the head. Moses provided water and bread for the people in the wilderness; Smith's bank failed and took the bread out of the mouths of the people. The earth opened and swallowed up the enemies of Moses; according to Smith's testimony the earth drunk the blood of his disciples, while his enemies escaped unhurt."

Now, Mr. R., I presume you acknowledge that Jesus Christ is in Scripture justly compared to Moses. Now let us try your contrast to Christ and Moses, and see if it fits any better than it does between Smith and Moses. Moses drowned the enemies of his disciples in the Red Sea, and delivered all who had been baptised unto him from their power; but Christ's disciples fled and fell before their enemies, and Christ did not deliver those who had been immersed into the Church of which he was the head. Nay, more, they killed Christ himself, and also killed James and Stephen, and Paul, and even Peter, who held the keys of the kingdom, and even John they banished to a desolate island, as if counteracting the commandments of him who had sent him into all the world.

Moses provided water and bread for them in the wilderness. Christ, though sometimes providing bread for his disciples, at other times suffered hunger, and his disciples, too, not having where to lay their heads.

The earth opened and swallowed up the enemies of Moses. The earth drank the blood of Christ and his disciples, while their enemies escaped unhurt.

Now, Mr. Rollo will admit that Christ was like unto Moses, and that Smith differs entirely from Moses; but when he comes to point out the difference—behold! it is in those very points where Christ and his disciples differed from Moses. And yet Mr. R. is an honest impartial judge, at least in his own estimation, and complains bitterly that these modern apostles will not submit to come to Edinburgh that they may be judged, and tested by so high and impartial a standard as the unprejudiced, impartial, and clear-sighted judge Rollo, who at one moment charges the Saints of murder for defending their rights, and the next moment sets them down as false prophets for letting these same enemies escape unhurt.

Mr. R. asserts that O. Cowdery, one of the three witnesses to the Book of Mormon, is declared in the Book of Doctrine and Covenants (sec. 28) to be unworthy of trust. This is not so. The quotation has no allusion to O. Cowdery's trustworthiness, but rather to the necessity of some one going with him as

he had a long journey of 1000 miles to travel through a wild country with a sum of money.

On page 5 Mr. R. sums up every manner of evil which has been spoken against us for Christ's sake, and then says such a multiplicity of evidence against it must completely outweigh the testimony of the witnesses in its favor. Here again he comes in direct contact with the rules of Scripture. "Woe unto you when all men shall speak well of you, for so did their fathers of the false prophets." Blessed are you when men hate you, and speak ALL MANNER of evil against you falsely for my sake, &c. The signs following the believer is not more in accordance with the promises of Jesus Christ than the fact that all manner of evil will be spoken of them, and that they will be hated of all men.

The Jews of a foreign synagogue said unto Paul "as for this sect it is everywhere spoken against." Now if Mr. Rollo had lived in the days of Paul, he would have said that such a multiplicity of evidence was quite sufficient to outweigh the testimony of Paul and others.

Mr. R. represents us as saying that the promises and blessings to Joseph, Ephraim, &c., have been fulfilled; but this is a mistake. We say that they are now to be fulfilled; the Lord making (the American Indians) "her that halteth a remnant, and gathering her that has been afflicted, and making her that was cast far off a strong nation, and reigning over them in Mount Zion, from henceforth, even for ever."—(See the Prophecy of Micah.)

Mr. B. quotes Zechariah 14th, "And all the families of the earth shall go up to Jerusalem once a year and do homage." By an unreasonable translation of the Hebrew word *Arates*, which signifies earth or land, Mr. R. is led into one of the most ridiculous blunders, namely, that the inhabitants of the most inland parts of America are all to perform a journey to Jerusalem every year, making them a journey of two or three thousand miles on the continent of America, three or four thousand more across the ocean, and then two thousand more up the Mediterranean sea, in all at least seven thousand miles. This doubled by going and coming, would make fourteen thousand miles that every man, woman, and child must perform every year to appear at Jerusalem. All this Mr. R. can believe, sooner than believe that America will have a sanctuary of its own and a holy city for the resort of its tribes and nations.

Well, Mr. R., the Latter-Day Saints cannot stretch their marvellousness enough for to believe this; so, to avoid this extraordinary stretch of the marvellous and unreasonable, they take the liberty of translating the Hebrew word *Arates*, land instead of earth, in this text. It will then read thus: "All the families of the land shall go up once a year to Jerusalem," &c. This does not transgress the laws of the Hebrew language, and at the same time renders the fulfilment of the prediction possible.

Mr. R. complains of the use we make of the 37th of Ezekiel, in regard to the stick of Judah, meaning the Bible, and the stick of Joseph, meaning the Book of Mormon; but it is sufficient to say that these two sticks evidently had allusion to writings,—and that the Bible is a record of Judah or of the Jews is so manifest as to need no proof—and that the Book of Mormon is the writings of the seed of Joseph is equally evident, and that a man of the tribe of Joseph is the person into whose hands it was committed for translation is established beyond controversy. (See Lehi's blessing upon his son Joseph.)

Mr. R. says, "Paul tells us that the Gospel was kept secret since the world began: to which we reply that if Paul tells that, he tells an *untruth*, for Paul tells that the Gospel was preached unto Abraham, that it was preached to the Children of Israel in the wilderness in the days of Moses, and that life and immortality were brought to light through the Gospel. Enoch, before the flood, had a knowledge of life and immortality, and therefore must have had the Gospel. Melchisedek was a priest after the same order that Christ was, and therefore must have had the Gospel; and John says, "That which was from the beginning declare we unto you." Will Mr. R. tell us where "Paul says the Gospel was kept secret since the world began?"

He quotes a text which says that there were other ages in which it was not made known that the Gentiles should be *fellow-heirs*; but in this text he does not even hint that the Gospel was not made known to other ages; and indeed it was made known to Abraham and to the prophets of old that the Gentiles should be fellow-heirs with Israel, for the promises to Abraham, Isaiah, and others, are as plain on that point as the promise to Nephi; so that in the text quoted from Paul it is evident that he only alluded to the blindness of the Jews and others, who did not understand the prophets.

The Scriptures, in declaring Canaan to be the glory of all lands, was not contrasting that land with America, as to which was the best, but was contrasting it with lands known to the ancients, among whom that book was written. But it is now self-evident that America is, in many respects, better than Canaan, both as it regards its extent and the richness and variety of its mineral and vegetable productions.

Mr. R. says the Book of Mormon describes the world as receiving the Holy Ghost, in order to make them Christians; this is not so, and the quotation which is brought to prove it is a garbled one. If quoted in its fulness, it only goes to show that the *Saints*, not the world, had a general out-pouring of the spirit to prepare them to receive the word at the time of Christ's coming. (See page 286 of the Book of Mormon.)

Mr. R. brings two quotations from the vision of Nephi, recorded on the 123rd and 124th pages of the Book of Mormon, because it speaks of Christ and baptism in the past tense,

when it was yet future. He calls it an imposition, and something which must have been written after Christ; but the vision there recorded explains itself clearly, and Mr. R.'s misrepresentations must have been wilful.—Nephi first had a vision of Christ and his baptism, which he foretells was yet future; and then speaks of it in the past tense, the same as Isaiah, who speaks of the death of Christ in the past tense many hundred years before his birth, saying, "He was led as a lamb to the slaughter," &c.

Come, Mr. R., come out infidel at once, and say Isaiah was an "imposter," and that his book must have been written after Christ.

Mr. R. quotes Hebrews, where Paul is made to say that "If Christ were on earth he could not be a priest." Now, Mr. R., we would have you tell us whether Christ as a priest offered sacrifices on *earth*, or whether it was in *heaven*. If Mount Calvary, where he offered an atonement of his own blood, on the tree, was on *earth*, then Paul has been made by translators or copyers, to say what he never said; for it was on *earth*, not in *heaven* that Jesus Christ offered his great and only sacrifice for sin; and Paul knew this fact too well to have said the contrary.

Mr. R. quotes Heb. viii., 12, "the priesthood being changed there is of necessity a change of the law." He then complains of the Book of Mormon for a change of priesthood, for many years before Christ, without any change of the law till Christ came. To this we would reply, that Christ was under the law during his whole ministry in the flesh;* and it was under the law that he, as a high priest, offered sacrifice. Therefore, the same objection would apply equally to the Bible as the Book of Mormon.

He complains bitterly of our not keeping the commandments given us in the Book of Covenants to publish it to the world. To which we reply that it has been published to the world till out of print.

Mr. R., be patient; three printing establishments have been destroyed for us in ten years, by the cruelty and violence of men who were inspired, by such misrepresentations as you have published. The Lord is not so hard a master as Mr. R., he is willing to give us time.

Mr. R. pretends to quote a passage from the Book of Covenants, sec. xvi, 16. This is a mistake of his; the passage is found in sec. xiii 16. But if this misprint were all we could charitably pass over it; but he quotes the passage wrong, and turns it into another meaning altogether.

He makes it read thus: "Thou shalt take the things which thou has received, and which *may be given* unto thee in my scriptures for a law." "The passage reads, "*have been given*" instead of "*may be given*," the true text referring the church to the *scriptures* for their guide, the false quotations guiding them to some thing which should be.

* The Law Dispensation was in force till the Death of Christ.